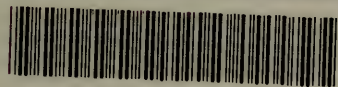


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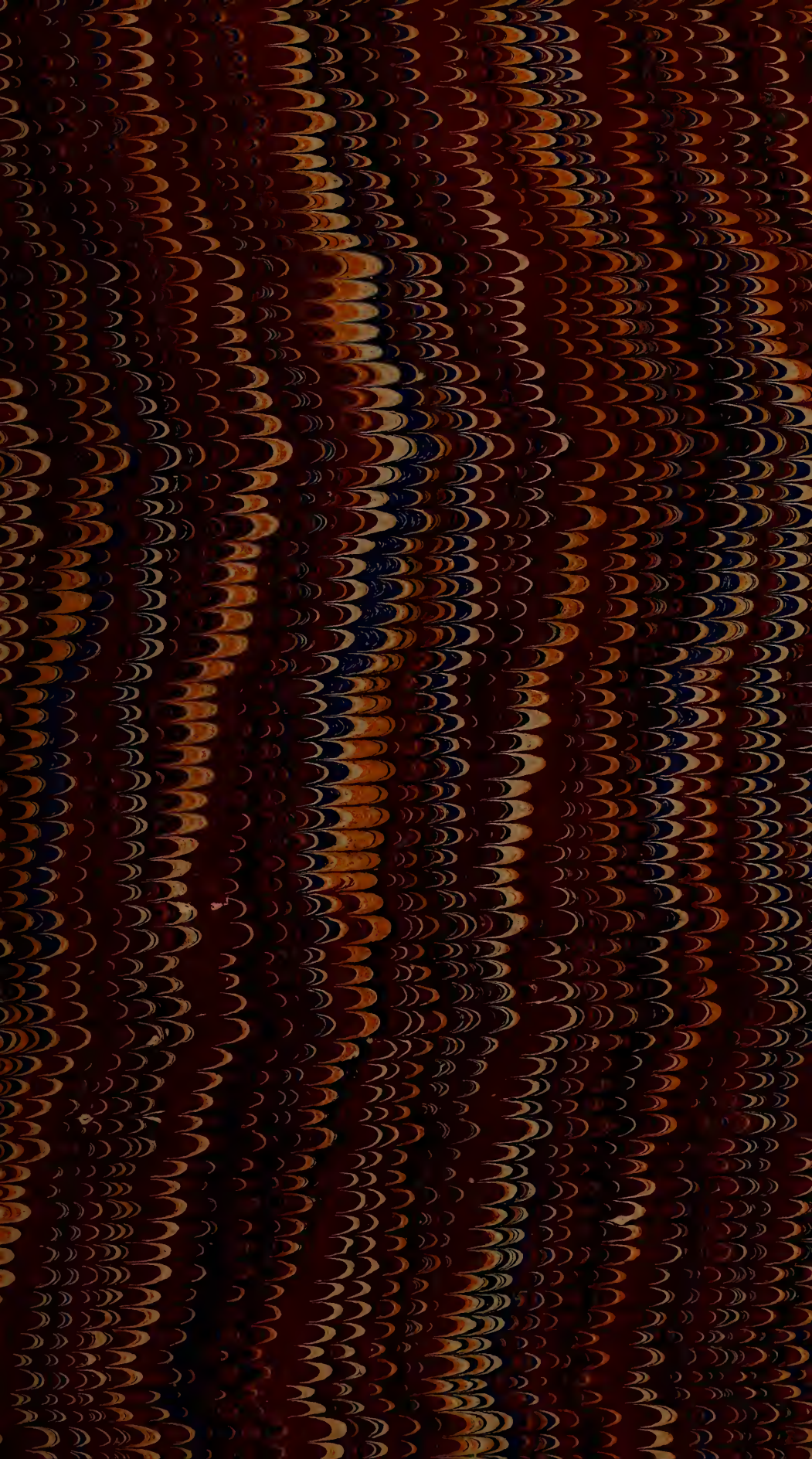


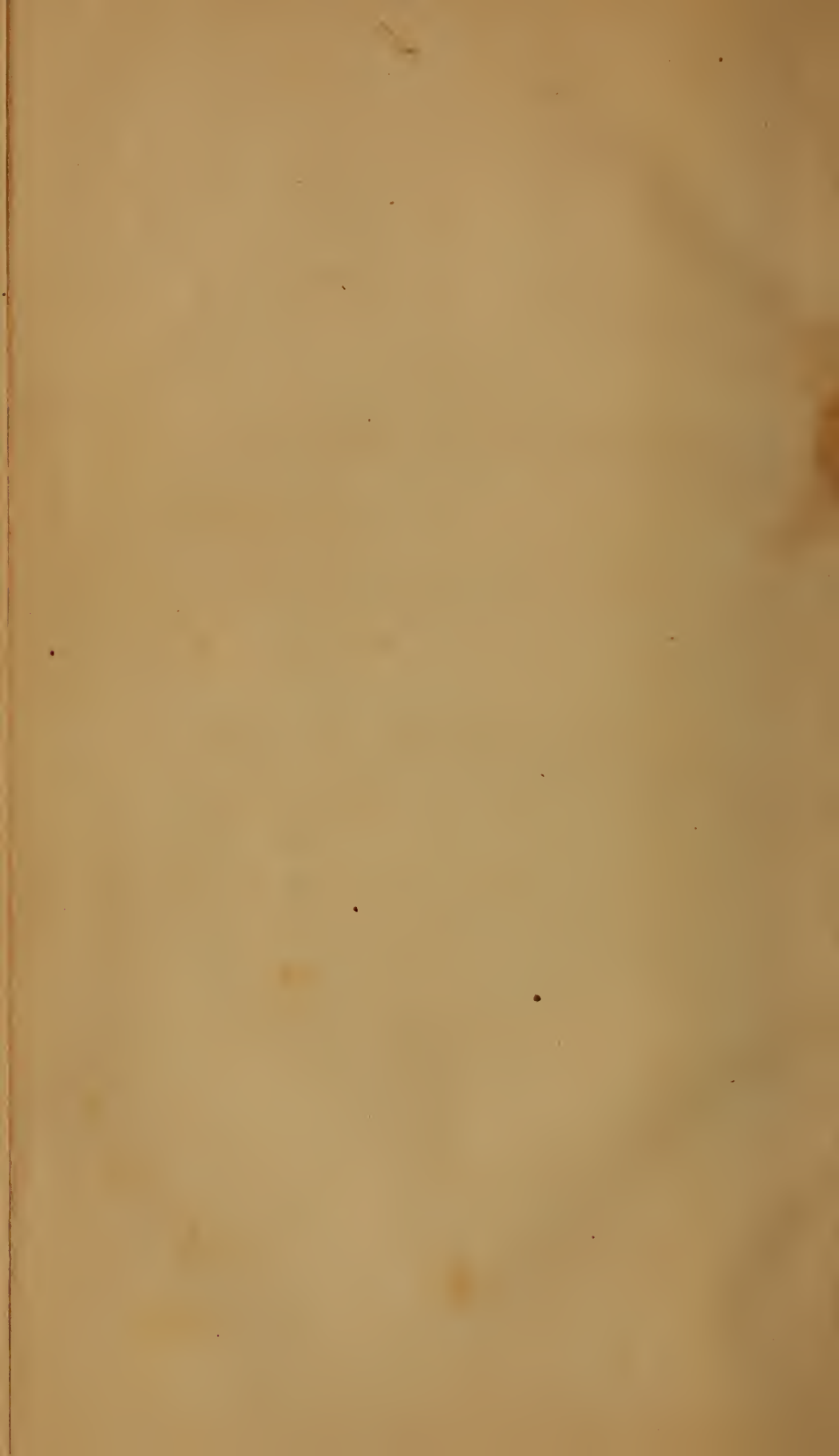
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BIOGRAPHICAL MEMOIR

OF

SAMUEL BARD, M. D. LL. D.

LATE PRESIDENT OF THE COLLEGE OF PHYSICIANS AND SURGEONS OF THE
UNIVERSITY OF THE STATE OF NEW-YORK, &c.

WITH A CRITIQUE UPON HIS WRITINGS.

READ BEFORE THE NEW-YORK HISTORICAL SOCIETY,
AUGUST 14TH, 1821.

By HENRY WILLIAM DUCACHET, M. D.

Submitted to the Society. 1821

INTEGER VITE SCLETERISQUE PURUS.

Presented to the Society. 1821

PHILADELPHIA:

1870

(From the 4th volume of the American Medical Recorder, page 609.)

OCTOBER, 1821.

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ERRATA.

In page 14, the second, third, fourth, fifth, and sixth lines from the top, read 6, 7, 8, 9, 10, 11, instead of 5, 6, 7, 8, 9, 10; and insert after the 4th article, or word "heat," on the second line from top of same page, 5. *That it diminishes the quantity of blood in the small vessels, but accumulates it in the large ones.*

Rev. Mr. Brewster,

with the respects & compliments of

the Author.

BIOGRAPHICAL MEMOIR

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BIOGRAPHY has very justly been pronounced one of the most nice and difficult kinds of composition. It requires a judgment with which few are endowed, to make a judicious selection of the incidents of a life; to arrange facts in a striking order; and to narrate them in an interesting manner. The biographer is embarrassed with the multitude of materials which crowd upon him: he is at a loss what to choose, and what to omit; when to be brief, and when to amplify; and finds it difficult to avoid the extremes of a wearisome minuteness, and a too rapid recital. But it is still more difficult to give a true and faithful delineation of the character he is describing; to preserve a just moderation in eulogizing its excellencies, and a necessary impartiality in touching its defects. No wonder, then, that so few excel in biography; and that lives are so generally either barren and unprofitable records of dates and facts, or pompous and extravagant encomiums.

Without any pretensions to the rare talent for biography, I propose to give a sketch of the life and character of Dr. Bard,—a man whose life is worthy of being recorded for the admiration and example of posterity.

Dr. Samuel Bard was born in Philadelphia on the 1st of April 1742. His grand-father had been driven to this country by the memorable revocation of the edict of Nantes; and, settling in Burlington, New-Jersey, became one of the judges of the supreme court of that province. His father was Dr. John Bard, afterwards a distinguished physician of New-York, and memorable for being the first person who performed a dissection and taught anatomy by demonstration on this side of the Atlantic.* His mother was a Miss Valleau, a neice of the highly respectable Dr. Kearsley of Philadelphia, and likewise a descendant of the Protestant refugees. At the time of Dr. Bard's birth his father was practising his profession in Philadelphia; but at the urgent solicitation of Dr. Franklin, he shortly after removed with his family to New-York, in consequence of the death of several eminent physicians in the epidemic yellow fever which desolated this city in 1741 and 42. Dr. Bard received the rudiments of classical education in New-York, at a respectable grammar-school under the direction of a Mr. Smith; and at the age of 14 years entered King's College under the private pupilage of Dr. Cutting, at that time professor of languages, and during the presidency of Dr. Samuel Johnson. While at college he gave some attention to the study of medicine; and afterwards regularly devoted himself to the profession under the auspices of his father. About this time he imbibed his taste for botany from Miss Jane Colden,† daughter of the then lieutenant-governor of the province. She instructed him in the elements of that interesting science during his occasional visits to the family; and he repaid her attentions by drawing and colouring plants and flowers for

* In 1750 Dr. John Bard dissected the body of Hermannus Carrol, who had been executed for murder; and injected the blood-vessels for the use of his pupils.

† This lady was a correspondent of the celebrated Linnæus, and was honoured by him in having a plant which she first described called *Coldenia*.

her.* In the fall of 1760, he sailed for Europe; but being captured by a French privateer he was taken to Bayonne, and confined six months in the castle. Upon his release in the spring of 1761, he immediately proceeded to London. He was now, at the recommendation of Dr. Fothergill, received into St. Thomas' hospital as the assistant of Dr. Russel, the celebrated author of the history of Aleppo; and continued in that capacity until his departure for Edinburgh, enjoying in the mean time the instructions of Mr. Else the surgeon, of Dr. Grieve the translator of Celsus, and of Dr. Akenside the poet. At the time of Dr. Bard's arrival in Edinburgh, that celebrated school was in the meridian of its glory. Dr. Robertson the historian was its principal; and Rutherford, Whytt, Cullen, the Munros, the elder Gregory, and Hope, its professors. During his attendance at Edinburgh, he acquired the reputation of an ingenious and indefatigable student; and was considered one of the most intelligent Americans who had yet visited that celebrated seat of learning. He was particularly distinguished as a classical scholar, having made great proficiency in the languages under the tuition of the celebrated, but unfortunate Dr. Brown. He graduated in 1765, after having defended and published an inaugural essay "*de viribus opii*;" and left Edinburgh loaded with honour, in consequence of having obtained the prize offered by Dr. Hope for the best Herbarium of the indigenous vegetables of Scotland.† He was the room-mate of Dr. Saunders the author of the valuable treatise on the liver; and the fellow-student of Dr. Withering, the author of the Medical Botany; of Dr. Percival, the writer on Medical Ethicks; of Dr. John Morgan, one of the founders of the University of Pennsylvania; of Dr. Sims, the president of the Medical Society of London; of Dr. Bostock, the father of the

* This taste for botany and drawing he always retained. A pretty specimen of both may be seen in one of the volumes of the Transactions of the Royal Society. It is a representation of the first plant of the rhubarb which grew in the botanic garden of Edinburgh, and accompanies Dr. Hope's paper upon that subject. He also furnished the plan for Trinity Church, New-York.

† This valuable collection contains duplicates of upwards of 500 plants, and is still, I believe, in excellent preservation.

present chemist; of Carmichael Smyth, who has distinguished himself by the introduction of acid fumigations to destroy infection; of Dr. Andrew Duncan, senr. afterwards professor at Edinburgh; of Dr. Haygarth, who has immortalized his name by his professional exertions in the cause of humanity; of Professor Parsons, now of Oxford; and of Sir Lucas Pepys, late physician to the king of Great Britain.

In 1765 he returned to his native country, and commenced the practice of medicine in New-York in connexion with his father. Dr. Bard was thus very soon introduced into the extensive and respectable circle of practice which he retained till the time of his removal from the city, and in which he acquired a popularity and reputation which seldom fall to the lot of a physician in this country. He seldom practised surgery, having a natural sensitiveness of temperament which revolted at the dismaying duties of an operator.

About this time very great attention was excited on the subject of medical education in the provinces. The great increase of wealth and population, the degraded state of the profession in consequence of the extensive prevalence of quackery, the inconveniences and expense of a journey to Europe, and the recent accessions of talent and respectability to the medical corps, determined a number of public-spirited gentlemen of Philadelphia to establish a school for medical instruction in that city. Under the auspices of Shippen, Morgan, and Kuhn, a highly respectable college was organized. New-York soon followed this worthy example; and in 1768, a similar establishment was opened in this city. Dr. Samuel Bard was immediately appointed to teach the theory and practice of physic, the most important branch of all.*

At the first commencement held by the new college in 1769, Dr. Bard delivered the address to the graduates. Of the discourse he pronounced on that occasion, I shall speak more particularly hereafter. Suffice it to observe for the present, that it was the means of establishing the New-York hospital. The

* Dr. Clossey was chosen professor of anatomy; Dr. John Jones of surgery; Dr. Middleton of physiology and pathology; Dr. Smith of chemistry and materia medica; and Dr. Tennant of midwifery.

courses of instruction thus distributed were continued regularly, and with unexpected success, for several years; but the institution so promising of good was interrupted, and finally destroyed by the revolutionary war.

On the commencement of hostilities in 1776, Dr. Bard's political principles being odious to the generality of the community, he thought it prudent to retire to Shrewsbury, New-Jersey. He there occupied himself in preparing salt; but not succeeding to his satisfaction, and being unable to support his family comfortably, he returned to New-York on its being taken possession of by the British troops. He immediately regained the lucrative practice he had left; and was so successful in business, that at the end of the war he possessed a handsome independence. The high character which Dr. Bard maintained at this period, cannot be better shewn than by the fact, that, notwithstanding political differences, (and party-spirit was the ruling principle of the day,) he was the family physician of general Washington during his residence in New-York.

After several abortive attempts by the regents of the university to revive the medical school on the restoration of peace, the trustees of Columbia College resolved to place it upon a permanent foundation, by annexing the faculty of physic to that institution in 1792. Dr. Bard was continued as the professor of the theory and practice of medicine, and was appointed dean of the faculty. At this time he was still engaged in a very extensive practice; and was zealously occupied in teaching the different branches of the profession to a large number of private pupils. The professorship of natural philosophy in Columbia College being vacant for some time before the arrival of Dr. Kemp, Dr. Bard, notwithstanding his multiplied avocations of a public and private nature, undertook to supply this deficiency in the course of instruction. His exertions were chiefly instrumental in the establishment of the city library, and of the New-York Dispensary; and were always conspicuous in plans for the advancement of science, and the promotion of human happiness.

In the year 1795 he took Dr. Hosack into partnership; and in 1798 retired into the country, leaving that gentleman successor

to his practice. It is proper to state, that, although Dr. Bard had now resigned forever the cares of professional life, his sense of duty would not permit him to be absent from the city during the dreadful epidemic of '98; but prompted him to the scene of desolation and terror, to administer assistance to his suffering fellow-citizens. It was not until he had been disqualified by an attack of the epidemic for the arduous labours which a physician must undergo in a season of pestilence, that he could be urged again to retire into the country.

The legislature of the state had passed an act in 1791 for the establishment of a college of physicians and surgeons in the city of New-York; but the regents of the university did not avail themselves of the power thus granted until the year 1807. The medical schools of Columbia College and of the University, by an erroneous policy which had nearly proved ruinous to both, were suffered to remain rival institutions until the year 1813. It was now discovered that it was impossible for two medical schools to flourish in the same city: and, accordingly, it was determined to organize an institution entirely new, which should combine the talents and the learning of the rival colleges. The present college of physicians and surgeons of this city is the offspring of this judicious coalition. Dr. Bard was appointed its first president, and retained the office until his death.*

During his residence in the country, he zealously engaged in the pursuits of agriculture; and in 1806 was elected president of the Agricultural Society of Dutchess county, which he had been chiefly instrumental in forming. He was the founder of the neat little church at Hyde-Park in the neighbourhood of his residence, and the principal contributor to the expenses of its erection. From this parish he was repeatedly delegated as a member of the public council of the Protestant Episcopal church in the state of New-York.

In the year 1811, he was elected an honorary member of the college of physicians of Philadelphia; and in 1816, the degree of Doctor of Laws was conferred upon him by Princeton college.

* Dr. Bard had two years before been elected President of the original College of Physicians and Surgeons.

Dr. Bard was never ambitious of such distinctions. He never sought them by courting the correspondence of distinguished men abroad, or by assuming a fictitious importance by pomp and parade at home.

He lived to the advanced age of 79 years. In the latter years of his life he was afflicted with several severe attacks of a stricture of the œsophagus, which greatly increased the bodily infirmities incident to old age. But to his last days he retained the perfection and vigour of his mind. Sensible of his approaching end, he had made it a business to prepare for death. And after arranging his temporal concerns to his satisfaction, and spending his last hours in devotional exercises, he departed this life after a few hours illness of a pleurisy, on the 25th of May last, looking with the hope of a christian for a christian's reward.*

In whatever light the CHARACTER of Dr. Bard may be viewed, it must elicit admiration, and exhibit itself in the commanding attitude of a model. Do we consider him as a *professional* man? We find him among the first physicians whom his country has produced. Dr. Bard was not one of those physicians who content themselves with the elementary knowledge they acquire in their academic studies, and rest satisfied with the slender attainments which qualify them to maintain a reputable intercourse with their brethren. He viewed medicine as a deep and extensive science, embracing almost every department of human learning; continually enriching herself with the accumulating experience of ages; and requiring of her votaries patient, laborious, and unceasing study. Accordingly, we see him at an early age engaging in the study of medicine with an assiduity of which youth is seldom capable; continuing his investigations with an ardour which the

* The particulars of Dr. Bard's life have been communicated to me by his son Mr. William Bard, and his son-in-law, the Rev. Professor M^r Vickar of Columbia college. Dr. Hosack, and Dr. J. W. Francis have also favoured me with some facts of an interesting nature. In acknowledging my obligation to these gentlemen, I would beg leave to tender them my thanks for the promptitude and courtesy with which they answered my inquiries.

soberness and occupations of maturer age were not able to subdue; and manifesting to the last his attachment to his favourite study by unremitted application, at an age when the delights of science have commonly lost their enchanting power, and the feebleness and decrepitude of the body have destroyed the energy and vigour of the mind.

But Dr. Bard did not pursue the science of medicine for the selfish gratification which study affords; nor did he wish to become learned merely for the sake of being so. He had a more honourable and useful purpose to stimulate him to diligence. It was to qualify himself to discharge the high and serious responsibilities of his professional station, that he gave his days and nights to laborious industry. It was that he might become a skilful and sagacious practitioner, that he devoted to the scientific departments of his profession the intervals of leisure which he snatched from the hurry and employments of an extensive practice. Nor were his labours unsuccessful. He did attain the character which was the object of his noble ambition. The proverbial sagacity and skill of Dr. Bard as a practitioner of medicine, are to this day the theme of popular admiration. Perhaps there never was a medical man in the city of New-York, so universally known, so much beloved and esteemed as a practitioner. Indeed, so astonishingly popular was he at one time, that, notwithstanding the number of worthies who flourished coterminously in the same city, he was called to almost every person who was taken sick. It was unfashionable to be sick without being visited by Dr. Bard. Nor did he acquire his wonderful popularity and his extensive practice, merely by the reputation he had obtained as a learned physician and a skilful practitioner. Learning and skill, however desirable they may be, are very properly considered by the intelligent and worthy portion of the public, as insufficient to entitle to their patronage a physician who is destitute of those sensibilities which are the highest ornaments of our nature, or who seems to have no other view of his profession than to make it subservient to the accumulation of wealth. Dr. Bard possessed qualities which, had he been but an ordinary man, would have secured to him the attachment and esteem of the community, and

the confidence of his professional brethren. He was remarked for his assiduous attention to the sick, for his humanity to the poor,* and his tenderness to all. He was proverbial for the conscientious, and faithful, and liberal discharge of all his obligations to his patients. And in his intercourse with his brethren he acquired the unanimous approbation of the profession as a gentleman of undeviating integrity, and of high and delicate honour.

Do we view him as a *public functionary*, discharging the important offices of a teacher of medicine; undergoing the hazardous duties of the health office; assuming the high and honourable post of President of the College of Physicians? In all these capacities we find him an example of inimitable fidelity to his trust, equalled only by the ability with which his duties were discharged.

As a professor Dr. Bard deservedly ranks among the first whom this country has produced. Versed in the department which it was his province to teach, and possessing an admirable talent for instruction, we find him communicating to his pupils the lessons of wisdom and experience, in a style of eloquence, not vehement indeed or powerful, but simple, dignified, and interesting. Aware of the influence which a public teacher possesses over the minds of his pupils, he availed himself of his popularity and of the opportunities afforded by his office, (not to pervert the moral and honourable principles of the youth committed to his care; not to destroy the ingenuous sensibilities of their hearts by disseminating in his prælections the principles of a licentious philosophy, by lewd and indecent illustrations, or by anecdotes calculated rather to excite unhallowed passions than to convey any useful instruction, but) to inculcate the principles of virtue and religion, to rebuke and reclaim the dangerous propensities of a thoughtless period of life, and to impress upon them the worthlessness of all attainments which are not made subservient to the high destinies of an immortal being. Attached to the interests of the institution with which he was connected, he scorned to sacrifice its useful-

* He was always very fond of the remarkable saying of Boerhaave's, "that he considered the poor his *best patients*, because God was their pay-master."

ness to his own emolument; and abhorred the sordid policy which has, in later times, disgraced so many of our medical schools, and degraded their highest dignities to mere offices of profit.

As a public officer entrusted by the authorities of his country to secure his fellow-citizens from the importation of pestilence, we find him discharging the duties of his hazardous appointment with a fidelity which odium and reproach could not turn aside; and with a boldness which even constant exposure to danger could not intimidate or alarm. He was in this station, as in every other which he accepted, strictly *conscientious*. He did not, by a convenient casuistry, accept the superintendence of an establishment which, in his conscience, he believed to be founded upon a fallacious opinion, and grievously oppressive to the commercial prosperity of his country. His professional morality was regulated by a higher standard. He believed fully in the principle which gave rise to the quarantine institution, and in the necessity for the rigid enforcement of its laws. And, accordingly, during the term of his appointment, our city was a stranger to the horrors of pestilence.

As President of the College of Physicians, Dr. Bard continued for many years to watch over the destinies of medical science, with a dignity which commanded the respect of all the officers of that institution; and with an impartiality which, preserving itself indifferent in the petty conflicts that occasionally arise in every similar body of men, permitted him to do no injustice to contending parties, but kept him faithful to the true interests of his trust. In viewing the character of Dr. Bard as the president of the college of physicians, I might advert to the unhappy disturbances which lately occurred in that institution; and which, much against his inclination, involved him after he had lived upwards of seventy years a stranger to discord. But the developement which, as a faithful biographer, it would be incumbent upon me to make, however much it might redound to the honour of Dr. Bard, would revive recollections of no agreeable nature in the bosoms of his friends, and might again excite the rancour and the madness of his enemies. Peace be to his ashes!—I have no wish to awaken the sacrilegious feeling of hatred to his memory.

Dr. Bard, as an AUTHOR, deserves and holds no humble station. He was not indeed one of those mighty geniuses who have occasionally adorned the profession of medicine; and who, spurning the ordinary course pursued by men of humbler powers, strike out for themselves a new road to the temple of fame. He invented no brilliant theories;—and devised no new system. Nor did he possess the ambition of being distinguished as an author. He did not write much: but what he did write was always useful, and always exhibited his admirable talent of imparting to every subject an interesting aspect and a practical cast. His style was remarkably simple and chaste. Unadorned, it was, however, pleasing. Not vigorous or eloquent, it was clear and concise; well suiting his sober method of thinking and reasoning, and judiciously adapted to the subjects he discussed. Yet with all its humbleness and all its simplicity, there ran through it a vein of classical purity and taste which belongs to no indifferent scholar. In short, it was characterized by a strain of “truth and soberness” singularly felicitous in captivating the attention.

His first literary production, an Inaugural Essay on the powers of opium,* would not have been unworthy of his pen in the brightest period of his fame. Essays of this kind are usually of a very puerile character, having no higher aim than to comply with the requisitions of an academic statute, and seldom venturing upon any subject which is not elementary or trite. But Dr. Bard chose a subject which, while it was difficult in itself, was rendered still more intricate by the controversies to which it had given rise. At the time he wrote this experimental essay, the powers of opium, the mode of its operation, and its various effects upon the body, were but imperfectly understood; and were matter of much difference of opinion among the profession in Edinburgh. He, therefore, resolved to investigate the subject experimentally. After many well conceived and well conducted experiments upon himself, his fellow-students, and the patients of the Royal Infirmary, he came to the conclusions: 1. That opium produces its effects by acting primarily upon the brain and nerves. 2. That it lessens the frequency of the pulse, but increases its fulness.

* *Tentamen medicum inaugurale de viribus opii.* 1765.

3. That its primary effect upon the system is to induce hilarity, 4. That it diminishes animal heat. 5. That it diminishes all the secretions except the perspiration, which it increases. 6. That it constipates the bowels. 7. That it lessens the urinary discharge, 8. That it renders respiration slower. 9. That it produces a sense of fulness and stricture about the head and chest. 10. That it assuages pain, resolves spasm, and recruits the body exhausted by fatigue, &c. All these positions are supported with much ingenuity, and explained with a readiness which shews him to have been master of his subject, and familiar with every thing which had been written upon it. And while this dissertation is a memorial of his respectable attainments in his profession; it is a creditable specimen of his literary and classical acquirements.

In the year 1769 Dr. Bard delivered to the first medical graduates of King's (now Columbia) College, a discourse upon the duties of a physician, in which he endeavoured to impress upon the public the necessity and importance of an hospital in the city of New-York. So great was the effect produced by this memorable discourse, that in the very day on which it was delivered the sum of £,800 sterling was subscribed towards the erection of an edifice for that purpose.* When nearly completed it was destroyed by fire in the year 1775, and in consequence of the Revolution was not rebuilt until 1791. This second building remains to this day—a magnificent monument, "*aere perennius*," to the memory of Dr. Bard. This discourse was immediately published at the request of Sir Henry Moore, at that time provincial governor of New-York.

He shortly after this, in 1771, published "An enquiry into the nature, causes, and cure, of the Angina Suffocativa, or sore-throat distemper," as it was then vulgarly called. This disease, it seems, had but lately appeared, and had committed great ravages among the children of the inhabitants. From the description Dr.

* The corporation of the city soon added £3000 to the first subscription, and the legislature resolved to make the liberal appropriation of £800 per annum for twenty years. Dr John Fothergill and Sir William Duncan of London deserve to be mentioned for their benevolent exertions among the inhabitants of that city in behalf of this laudable charity.

Bard has given of it, there is no doubt it was a *Croup* of a highly violent and malignant character. In this valuable treatise may be found *blood-letting* suggested as a remedy, although claimed in later times as a discovery; and *calomel*, for the honour of introducing which so many have contended, is there recommended as possessing advantages "beyond any other medicine." The style of this little essay is plain and concise, exactly that in which a popular treatise should be written.

Dr. Bard's favourite branch was midwifery. And perhaps no physician in this country has ever enjoyed a larger share of practice in this department, or acquired a higher reputation as an accoucheur than he. After retiring into the country from the cares and fatigues of professional life, one of the first plans of usefulness contemplated by Dr. Bard, was the publication of a treatise upon this subject. His residence in the country, and the celebrity he had acquired as an obstetrician, afforded him frequent opportunities of witnessing the ignorance of midwives and country-practitioners upon this important branch; and determined him to issue a treatise which, while it should contain a set of plain and practical directions for the management of natural labours, should possess the advantages of cheapness and conciseness, and be divested of technicalities and professional idioms. Accordingly in the year 1808 he published "A Compendium of the theory and practice of Midwifery" in a comely duodecimo form, intended chiefly for the use of midwives and young practitioners. Unassuming as were the claims, and humble as was the object of this little compendium, it was executed in a manner which would not have dishonoured a work of much loftier pretensions. Arranging and condensing all the valuable precepts delivered in the volumes of the standard writers on obstetrics, it contains the results of the experience which he had derived from a long and extensive familiarity with the practice of the art. Accordingly it met with immediate and universal approbation, and has ever since its appearance, received the suffrages of the profession as a standard work. It was more particularly Dr. Bard's design in this little volume to treat of natural labour; and to insist upon the sufficiency of the efforts of nature in these cases. He wished to repress the growing

fondness which the popular works of Smellie and Baudelocque had introduced into this country for the use of instruments; and to convince practitioners, that they are seldom, very seldom, required. Notwithstanding his modest renunciation of all claim to originality, I verily believe that the powers of nature in the accomplishment of parturition, have never been so forcibly and clearly exhibited by any other author. The work went through three large editions in its duodecimo form; and was twice published greatly enlarged and improved in octavo. At the time of his death he was preparing for the press a *sixth* edition*. And although it has not received the finishing touches of his experienced hand, it will, no doubt, add increased excellence and celebrity to the work; and live to perpetuate the name and the reputation of its author.

It was Dr. Bard's ruling desire to be useful. Accordingly in the year 1811 he published "A Guide for Young Shepherds," at a time when the commercial restrictions which a short-sighted policy had imposed, were turning the attention and the enterprise of our citizens to the establishment of domestic manufactures. Among the internal improvements, the melioration of our breed of sheep by the introduction of the merino race, was a favourite project. But it was soon found that, while the sheep imported from abroad were very delicate and extremely liable to disease, they very often communicated to our native flocks distempers to which they had not before been subject; and which, while they rendered such stock exceedingly precarious, repressed the enterprise of commercial adventurers. It was all-important, then, that something should be done to prevent the defeat of the project by the frequent disappointments incident to speculations upon sheep. At this juncture Dr. Bard, after having directed his attention to, and acquired considerable experience in, the diseases of this useful animal, issued the little treatise of which I am now to speak. It would not become me to pronounce upon the merits of this book as a work upon the diseases of sheep, as I have no practical acquaintance with the subject to which it re-

* This will shortly be published under the direction of his grand-son, Dr. F. U. Johnston of New-York.

lates, and am not sufficiently conversant with rural concerns to justify me in forming even an opinion of its value. I can only say, that I have known intelligent and competent persons who have turned their attention to the management and improvement of sheep, declare it to be the best practical treatise extant upon that subject, the masterly performance of Chancellor Livingston not excepted. In the *Shepherd's Guide* Dr. Bard treats of the characters and qualities of the merino-race, and of their great superiority over our native sheep. He considers the most approved mode for the maintenance and support of sheep in general; remarking upon the quality and quantity of their food, their summer and winter management, the proper construction of barns for the storing of their provender and of hovels for their shelter, and a variety of other interesting circumstances connected with the successful improvement of the domestic breed, and the acclimation of the merino race. He discusses fully the subject of breeding; and enters minutely into the management and rearing of lambs. The diseases of sheep occupy a considerable portion of the treatise. In this part of the book the author gives practical instructions for the discovery and treatment of all the most troublesome and frequent distempers to which the animal is liable; and dwells particularly upon the singular malady known by the names of *claveau* and *variola ovina*. In the treatment of this malady he considers the subject of inoculation, which the cultivators of sheep in Europe have recommended as a preservative from the fatal forms of this distemper. But he found that the disorder could seldom be communicated in this way; and was not thus mitigated in violence. I know not whether Dr. Bard is entitled to the merit of originality in suggesting and trying the prophylactic virtue of vaccination in this plague. He, however, vaccinated several sheep, encouraged by the analogy which exists between this distemper and the small-pox in the human race; and recommends the practice to shepherds. This treatise preserves the unity of style which Dr. Bard exhibited in all his writings. It is plain, sententious, and well adapted to the practical character of the work.

It is to be regretted that the annual addresses which, as presi-

dent of the college, he was in the habit of delivering to the medical graduates, have not been published. The publication of one of them, "a discourse on medical education," which was delivered at the commencement in 1819, serves only to make us regret the suppression of the rest. They would form a very comely volume, instructive to the profession, and interesting to the general reader. They were remarked for the strong good sense with which they abounded; and for the tenderness and pathos of the sentiments they contained. They were written with the characteristic chasteness and neatness of Dr. Bard's style; and delivered with the simplicity and ingenuousness peculiar to his manners.

The last production of his pen was a paper containing "Remarks on the Constitution, Government, Discipline, and Expenses of Medical Schools, &c." This document was drawn out in obedience to a requisition of the Regents of the University. In it he enters into an examination, minute in proportion to the importance of the subject, of all the different branches of medicine. He inquires into the relative value and importance of each in a course of medical instruction; and into the manner in which they should be taught. From an elaborate comparison of the expenses of the medical schools of Edinburgh, Philadelphia, Boston, and Baltimore, he endeavours to establish a standard for the regulation of the fees and expenses of the college of New-York. He makes some excellent remarks upon the preliminary education proper for students of medicine, the period of study which should be required, the requisitions for graduation, and the mode of conducting examinations; and finally sketches an admirable plan for the organization of a medical school. Peculiar circumstances at that time interfering, the improvements suggested by Dr. Bard have not all been carried into effect. But should that honourable body ever deem it expedient to reorganize the medical department of the University, there is no doubt that the plan recommended by him will be their model.

Dr. Bard's views upon the subject of medical education, were not influenced by the contracted policy which would restrict the studies of a physician to that kind of knowledge which may en-

able him to practise his profession as an art, but which can never qualify him to maintain its literary character. Nor yet did he approve of introducing into courses of medical instruction, those collateral sciences whose connexion with medicine is so remote that they can have no tendency to improve the practical departments of the healing art. While he desired that the studies and acquirements of a physician should be extensive and general, he knew that an undue attention to collateral branches is one of the most effectual hindrances to the perfection of medicine. He, therefore, wisely concluded, that it is sufficient for a physician to possess that general acquaintance with them which will enable him to understand the conversation of the learned in these subsidiary departments; and to maintain a reputation as a scientific man.

On the subject of the preliminary education to be required of students, Dr. Bard regretted that the present state of things rendered it inexpedient to insist upon any degree of classical attainments. He was well aware of the great value of these studies to a physician; and wished that it were possible to withhold the doctorate from those who were not qualified for the inferior honour of a bacchalaureate in the arts. It is remarkable that colleges erected for the purpose of teaching a learned profession, have so universally fixed the professional standard at so low a rate. Almost all nations have agreed in assigning this exalted character to the medical profession; and in expecting from all who practise the healing art, a degree of erudition not required of men of other occupations. Hence, among the ancients the priests were almost the only practitioners of physic, because always the most learned class of men. Thus we find, that the Chaldeans of Babylon, the Hierophantes of Egypt, the Curetes and Corybantes of Crete, the Persian Magi, and the Gymnosophists of India, were in their respective countries the most distinguished cultivators of medicine. Even in modern days this association of the medical character with the sacerdotal office has existed. It was not till the middle of the twelfth century, (1163) when the council of Tours pronounced the famous edict which forbade the clergy the exercise of the healing art, because the Church abhorred the shedding of

blood, that the practice of medicine was followed extensively by the laity. Among all the semi-barbarous nations of the present day the priests are still the only physicians. Even in Persia, the Lamas alone practise medicine. And it was not until the immense increase of population rendered the care of the sick incompatible with the burdensome parochial duties of clerical life, that the clergy of New-England ceased to practise physic. It is evident, then, that the profession of medicine is a *learned* one. How comes it that its highest honours and its greatest privileges are conferred upon men who are destitute of the very elements of a learned education? Dr. Bard saw and lamented the error, but saw no way to remedy the evil. Perhaps this can never be done but by a national university.

In his hints for the reorganization of the college, he very properly recommended that the trustees should be a body of men separate from, and independent of, the professors. He saw that every medical institution in which the professors are vested with the powers of trustees, must continually be harassed by jealousies and contentions: and that if the respectability of the college is to be preserved, and a diploma is to be no longer a mere certificate of attendance upon lectures, the board of trustees must be composed entirely of persons who have no pecuniary interest in the concerns of the college.

As far as Dr. Bard has considered the subject of medical education, the measures he recommends in his report to the Regents for the improvement and reformation of the present system, are exceedingly judicious, and well calculated to effect the purpose for which they are designed. Yet, it may not be inconsistent with the office of a biographer to point out two capital defects in his plan. The first is, that no provision is made for the *admission* of young men to the study of the profession. Ours is the only one upon which a person may voluntarily enter, without being subject to control. Before being admitted as a candidate for holy orders, a young man is required to produce testimonials of his possessing certain qualifications, without which he is not recognized by the authorities of the Church as a regular student of divinity. So it is indeed, in some kind, in almost all occupa-

tions and trades. But in medicine, it would seem, we receive the refuse of them all, without applying any test whereby a judgment may be formed as to the *fitness* of the individuals to commence the study. The Mexicans, we are told, determine the occupations to which they send their children, by observing the selection which they make from the tools of different trades when the operation of the judgment is suspended by intoxication. Judging from the stupidity and unfitness of many of the profession who have neither knowledge nor the capacity for acquiring it, we are almost induced to believe that their unfortunate choice must have been made under a similar infatuation. Juan Huartes, a Spanish physician, in a book entitled "*Examen de Ingenios*,"* proposes the appointment of a board of public examiners, whose duty it should be to ascertain the genius of every lad, and to assign to him some suitable occupation to which it should be obligatory upon his parents to place him. This may be carrying the matter rather far; but the advantages of some such inquisition would certainly be very great. An anecdote of Clavius, the celebrated mathematician,† illustrates the propriety of scrutinizing the peculiar talents of boys. He was sent to a college of Jesuits; and at his examination for reception was about being dismissed as a hopeless dunce, when being accidentally asked some question in geometry, he was discovered to possess that turn for the mathematics which afterwards distinguished him as one of the first astronomers of his day. Indeed the figure which this order have made in the learned world is, no doubt, ascribable, in a great degree, to their sagacity in discovering the talents and directing the studies of their pupils. It is because sufficient care is not taken to ascertain the peculiar propensities and geniuses of young men, "that we see so many men in situations for which they are not qualified, who would have been respectable or useful in the professions or trades for which they were born. They form the

* This book, of course, I have never read. Some account of it may be seen in the *Spectator*, No. 307.

† Christopher Clavius, a German, who was sent for by Pope Gregory to assist in reforming the calendar; and afterwards engaged ably in its defence against the attacks of Scaliger and others.

same disease in society, which is known among physicians by the name of *error loci*. They are like red blood in serous vessels, bile in the stomach, and aliment in the wind-pipe.”* To devise some plan whereby some control may be exercised over the admission of young men as regular students of medicine, and the profession preserved from being overrun by the blockheads whom the blindness of their parents would thrust into it, is yet a *desideratum*.

Another important defect which Dr. Bard has overlooked, is the want of some fixed and determinate course of medical study. It would be well to select for the student the books which he should read; and to point out to him the order in which they should be studied. Nor is this sufficient: the very manner in which they should be read ought to be made known to him. Lord Bacon says that there are some books which should only be tasted; others that we ought to swallow down; and some choice ones which we should chew and digest: meaning thereby, that some books should be only partially read; others should be read, but without much care; and a few should be diligently and attentively studied. Thus to direct the industry of the student by properly disposing of his time; selecting for him suitable books, and pointing out to him their relative value, would be a grand improvement in the system of education.

These ideas may have occurred to Dr. Bard in drawing up his plan for medical study. But his object seems to have been rather to reform abuses, than to introduce innovations in the present system. It was, doubtless, on this account that we find no reference to his favourite idea of introducing the writings of the ancients more generally into a course of medical reading for students. He always held in high estimation the works of Hippocrates; and desired particularly to revive a taste for classical medicine in general. It is to be regretted that gentlemen of the profession so generally regard the writings of the father of medicine and the other ancient masters of the healing art, not worth their study. So deeply convinced were the faculty of the *Ecole de Médecine* at Paris of the value of Hippocrates, that they, some years since, instituted a *Hippocratic Professorship*, for the purpose of awakening the

* Rush's Lectures, p. 358.

attention of physicians to the ancient medical writers, and especially to preserve from oblivion the doctrines and practice of the Coan sage. This professor was to be supplied with the means of travelling, with the volumes of Hippocrates in his hand, over the countries which the father of physic had visited to observe diseases; and was to lecture exclusively upon the works of Hippocrates. This scheme may have been injudicious, but it was magnificent. Perhaps the most effectual plan would be the institution of a professorship of *Medical Literature* in general. The duties of this appointment might embrace instructions on medical history, including bibliography or an account of the different systems and books; medical jurisprudence, medical ethicks, medical logic, and perhaps too expositions of and recitations from the Greek and Latin medical classics. But I fear that this critical examination of Dr. Bard's views of education may be considered by the reader as inapposite, or at least as too extended for a biographical memoir. I must plead as an apology for my prolixity, the impossibility of doing justice to the character in a narrower compass.

I have thus noticed all the writings of Dr. Bard with which I am acquainted. Several fugitive essays by him are preserved in the American Medical and Philosophical Register; and other periodical journals are, I believe, enriched by his communications. The Transactions of the College of Physicians of Philadelphia contain several documents by him on the subject of Yellow Fever. In these Dr. Bard, in a tone of firmness and decision worthy of the serious convictions he entertained of the foreign origin and contagious character of the disease, avows himself one of the persecuted minority who have advocated these doctrines. I say a *persecuted* minority: for it cannot be denied, that the leaders of the opposite party have prosecuted the controversy with an acrimony sufficient to deter a timid man from declaring his sentiments, and a peaceable one from defending them.* Dr. Bard always

* I speak here in reference to the controversy as it has been conducted in New-York *only*. Indeed here it has become a *personal* question. Will you side with certain men, or will you join their enemies? The violence on this subject, and the aspect which is given to the controversy, is, no doubt, intentionally excited by designing men. They have taken this road to *importance*, because they cannot succeed in becoming the leaders of a party by more honourable means.

regretted the injurious agency of certain periodical journals in propagating doctrines of an opposite tendency; and deprecated the system of denunciation pursued by works from which a spirit more worthy of the votaries of science, ought to have been expected.

Having considered Dr. Bard as a professional man, as a public character, and as an author, it remains to contemplate him in the interesting scenes of private and domestic life.

Accustomed from early life to the best and most polished society, Dr. Bard always exhibited in his deportment and manners a perfect model of the accomplished gentleman. In the several relations of a son, a husband, a father, and a friend, he was a pattern of filial affection, of conjugal fidelity, of parental tenderness, and of unwavering and ardent attachment. The moral virtues shone conspicuously in his character. His integrity and uprightness were proverbial. To say that a man was "as honest as Dr. Bard," was in his neighbourhood the very highest recommendation for stern and unbending integrity. He was charitable and liberal, almost to his own ruin. Indeed for several of the last years of his life, he appropriated almost the whole of his annual revenue to a benevolent purpose, reserving for himself scarcely a comfortable competency.

But this was not all his character. Dr. Bard was a CHRISTIAN. Nor was he a Christian in the vague sense in which this honourable name is applied by the world. He was not a mere speculative believer in the truth of Revelation; he was not a mere respectful attendant upon the services and ordinances of the sanctuary; he did not view religion as a mere system of ethicks which might or might not be received, or which at most exacts nothing more than a decent conformity to the requirements of morality. His piety was of a much more sterling stamp; exhibiting in the affections of the heart, in the tempers of the mind, and in the conduct of the life, the sanctifying and practical power of Christian principle.

I know that it is fashionable for biographers to cant about the *piety* of those whose characters they portray; and to represent

as the brightest ornaments of the Christian name, men whose lives have not been remarked for more than common morality, and actions to which a sense of honour, instinctive and unsanctified, may have prompted. But the fact is, education, habit, interest, and many other circumstances, may develope the virtues of justice, and integrity, and compassion, and generosity in the human heart, and may even enkindle some feelings of superstitious reverence for religion; and yet a man exhibiting all these traits of character, may not in a single action of his life be actuated by a principle of loyalty and obedience to God, and may be an utter stranger to the radical principles of equity and benevolence. Nay, a man may maintain an exalted character for strict justice, high honour, generous sensibility, and for every manly and effulgent virtue; and yet be as destitute of all claim to the title of a *Christian*, as the vilest profligate whose life presents one disgusting mass of moral deformity unredeemed and unrelieved by a single amiable feature. I would not decry morality—it is useful, it is amiable, it is necessary to the well-being and the good order of society. But *alone*, and unconnected with holier principles, it is no more acceptable and meritorious in the sight of the Supreme Ruler and Judge of the world, than the constrained obedience which a discontented subject may yield to the laws of his country, or the kindly offices which rebels may mutually interchange, can be to the authorities to whom they owe a dutious and cheerful loyalty. Religion is a divine principle which enlightens the understanding to the comprehension of truths that unassisted reason could never have discovered;—a principle which rectifies the waywardness of the will, and brings it into subjection to the law of God;—a principle which reclaims and refines the corrupt propensities and passions of our nature, purifying the very thoughts and affections of the heart;—a principle, in short, which renews and sanctifies the whole man, and preparing him for the acceptable service of his Maker here, fits him for the blissful enjoyment of his presence hereafter. *Such* was the religion of Dr. Bard, and such only can entitle him to a character for piety.

Nor did his views of the nature and importance of religion, suffer him to rest satisfied with the possession of personal piety. No!

He viewed religion as a concern in which all mankind are interested, deeply and eternally interested. Accordingly we find him exerting all his influence to disseminate the Holy Scriptures, and to extend the benefits of the services of religion in his neighbourhood. We find him the ready patron of every scheme which Christian benevolence might devise for the promotion of religious knowledge, and of human happiness; and evincing that his labours of love did not proceed from ostentation and parade, by private exertions which could procure him no applause from men. Bible Societies, Missionary efforts, Sunday-schools, and the humbler attempts to diffuse religious instruction by Tracts, all found in Dr. Bard a prompt and zealous friend.

He was one of those very few physicians who consider it a duty to admonish and advise their patients in their spiritual affairs. It was his constant practice to procure, or to administer religious instruction to the ignorant, and spiritual consolation to the distressed. And however indiscreet and officious communications of this kind may be considered by some, he has left upon record his testimony to their usefulness, and to the general goodwill with which they are received. In not one of the many manuscripts (in my possession) of his annual addresses to the graduates in medicine does he omit to recommend this practice; and to enforce it by the assurance that during thirty years of professional life he had made it a uniform duty, and that he had very seldom regretted his conduct, having found such communications to be generally acceptable, and never productive of injury to the sick. It is very much to be regretted that the example of this good physician is not more frequently imitated; and that medical men are so apt to disregard the eternal concerns of their patients, and to imagine that it is even necessary to divert their thoughts, as much as possible, from death and eternity. Such conduct is a criminal neglect of a solemn duty; and betrays an insensibility as cruel as it is dangerous to the best interests of those committed to their care. It was too Dr. Bard's practice to call the early attention of his patients to this important subject. Religious admonition, he properly thought, should not be deferred until all hope of recovery is gone. This is not the best chosen

period for religious instruction, or the one most favourable to its due effect upon the mind. It is not in the last moments of life, when the body is racked with pain, and the mind agitated and alarmed by the apprehensions of death; when a deadly stupor clouds the faculties, or the imagination flits in wild delirium from object to object and from thought to thought, that the mind can be brought to prepare itself for the awful transition which it is to undergo. Sickness is a season of reflection with most men, and naturally induces a docility of temper highly favourable to the reception of wholesome admonition. It is now that religious instruction and advice are most productive of effect. If delayed till the last hours of life, they may serve indeed to awaken the alarms of the sick man, and to plunge him in despair; but they can seldom benefit his soul.

The conduct of Dr. Bard in this particular must commend itself to the approbation of every rational and feeling man; and entitle him to be placed with those worthies who have united to exalted talent, extensive erudition, and distinguished rank, the graces and virtues of the Christian character; and whose lives have practically refuted the scandalous proverb, "*Medicus non Christianus.*"*

I know not what effect this feeble and imperfect representation of the life and character of Dr. Bard, may produce upon the reader: I should hope that the outlines of such a character, however rudely sketched, would fill him with admiration. But, for my own part, I must confess, that the very name of Bard has in it for me something of that magic power which one feels to exist in the names of Boerhaave, and Sydenham, and Gregory, and Rush; and which, while it excites an enthusiasm that no other earthly contemplation can produce, annihilates the ambitious aspirations of the soul in overwhelming admiration of these illustrious men.

* Haller, Boerhaave, Sydenham, Stahl, Hoffman, Harvey, Willis, Mead, Zimmerman, Fothergill, Percival, Heberden, Gregory, Rush, Ramsay, &c





